

PRANAM

Suva Sectorial Magazine



January 1987



Food collection at WWS Sectorial Office in Melbourne.



Womens Co-operative Bakery in Auckland.

SUPREME COMMAND

Those who perform sadhana (meditation) twice a day regularly, the thought of Parama Purusa (the Supreme Consciousness) will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily is this the command of the Lord. Without Yama and Niyama (morality), sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of Bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

-Shrii Shrii Anandamurti



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Front cover photo of Anandapalli school teachers and students with school bus.



Published by Ananda Marga Public Relations Secretary - Ac. Diipaunkara Brc.
19 Lovel St., Katoomba, NSW, 2780, AUSTRALIA

The Magic of Krsna's Flute

I was fascinated by Lord Krsna since my early childhood - Srii Krsna is the Lord of the human heart and as such is admired and adored by all who are acquainted with His glory.

The divine music flowing from His flute had charmed me more than anything else. It was an enchanting magical music that hypnotised listeners spontaneously. Its call and spell was irresistible. Those who heard it couldn't control themselves and came running to Him as though having been pulled by a force unconquerable. The episode of His playing on the flute had created a tremendous attraction and curiosity within me. I felt a great urge sweeping through my whole being to hear that heavenly music.

I envied the fate of those gopiis and gopas who were fortunate to be part of Krsna Liila and who used to hear Him play on the flute with such ease and frequency as if it were a common thing of their daily life. Obviously this event appeared to be a rare and most precious experience for me since there was no way known to me to be able to experience the unearthly sweetness which Lord Krsna used to produce from His favourite instrument.

Once I was enjoying Ba'ba's darshan at Jamalpur Jagrti along with a few Margiis. The atmosphere was charged with spiritual waves due to Ba'ba's gracious presence. In that auspicious assemblage of devotees Ba'ba' was very kind to dwell at length on Krsna Liila. Naturally He also told us about the divine music of Krsna's sweet flute. He also revealed on that occasion that every sadhaka can hear the sweet melodies of Krsna's flute in the elevated state of mind during sadhana. He was kind enough also to explain that this flute music is very clearly audible and with much ease, at three places - Vrndavan, Varanasii and Jamalpur.

Because of Krsna's physical presence and His sweet Liila at Vrndavan for quite some time, the atmosphere there is very vibrant and any good sadhaka with little effort in sadhana can hear the same melodies of Lord Krsna. Similarly Varanasi

was blessed by the loving and elevating presence of Lord Krsna for a long time - hence the place is sufficiently charged and a sadhaka can enjoy the same music in sadhana with simple effort there also. Ba'ba' however didn't elaborate on Jamalpur - nonetheless it was understood for us. We realised then that since our own Lord, the Krsna of our heart and the master of our soul, was staying there at Jamalpur and had made that place the centre of His Liila, Jamalpur too is therefore divinely charged and spiritually vibrated. After these events at Varanasii and Vrndavan, Taraka Brahma is now revealing His majestic personality with all sweetness and fragrance at Jamalpur.

And so a sadhaka with a sincere and concentrated effort in sadhana can be favoured by the Lord with the rare boon of hearing Krsna's flute at this place too.

It is needless to state that those who have come in Ba'ba's contact and have tasted the nectar of this realisation made possible by this ever benign grace, have heard Krsna's flute quite often in the depth of their sadhana. Ba'ba' thus made a rare achievement accessible by the showering of this benevolent sweet grace. But even then an important question still remains - not only devotees but even animals, birds and trees - what to speak of ordinary humans, used to enjoy Krsna's flute music when the sweet Lord played on it, but the same fortune is not available to the present population.

Only a few gifted souls persevering persistently in sadhana can get that intoxicating experience. For others this path is a bit difficult and so the vast majority of people remain deprived of that heavenly boon although the Lord is here again. This torture of human soul is beautifully described in a Prabhat Samgiit song :-

Krsna murari bansuri tomari
Jagaiiya chilo jade cetene
Madhur bhavete madhur hasite
Madhur chande madhur carane
Tar par kato yuga cale geche

Manas yamuna shukaiiya geche
Tumi asile na banshi bajale na
Dhvani jagale na vishva gagane

(Pt. 9, song no. 220)

O Krsna, our Lord ! The music of your flute had awakened the animate as well as the inanimate. Your sweet fascinating smile, sweet ideation, sweet rhythm and beautiful lotus feet all had vibrated and elevated them with blissful intoxication. Thereafter a long period of time had elapsed, the Yamuna has since dried up (Krsna used to play His flute usually at the bank of the Yamuna). You did not come, You did not play on the flute again and did not intoxicate the world with your divine music.

Since Prabhata Samgiita is the perfect expression of all human urge and agony, this song illustrates vividly the torture of the human soul which has been waiting for the Lord's advent with great impatience to hear the same divine melodies. Now when the Lord has come, sadhakas have been blessed again to experience the joy of that music, but this experience is confined to their inner spiritual realm. In the silence of the soul, in the solitude of one's existence, one hears the supreme blissful music emanating from Krsna's flute.

But the vast multitude, who also are yet to take a deeper plunge in sadhana, are by far ignorant about the great music. So their yearning and urge, agony and pain, has continued even after the advent of the Lord. And as though to fulfill their heart's cravings, to satiate their restless thirst, the Lord has now given Prabhata Samgiita - which in fact is the music of Krsna's flute in newer form and appearance but with the same penetrating influence and divine charm.

The divine music has thus come down from the heaven and is now the priceless property of the earth and its inhabitants. It is already intoxicating animate and inanimate forms of this planet.

The music of Krsna's flute is now manifesting through Prabhata Samgiita. The

impact and the universality of this music is the greatest proof of its divinity ! It is being sung and heard by the people of almost all the countries of the world. They find themselves in ecstasy when they sing it. They are transported in another world where there is only bliss, sweetness and fragrance. Listeners of this music are captivated by its heavenly melodies regardless of their ability to understand the meaning of the songs (since all but a few songs are in Bengali). Its spell is magical and its charm is unavoidable.

Ba'ba' has described the glory of Prabhata Samgiita in the following words - it gives the feeling of fulfilment to the singers and listeners alike. Prabhata Samgiita is the music of heaven and earth, it is the music of sublimation and perfection, of light and love, of Lord and devotees, of individual and collectivity. The sweetness is incomparable, its beauty unsurpassable, its impact irresistible and its import unfathomable. The more one merges in Prabhata Samgiita the greater and still greater sweetness of this divine music blossoms within one's desert existence.

One feels no more deprived of the fortune of hearing Krsna's flute. The joy and the ecstasy resulting from Prabhata Samgiita give the sadhaka the same experience that gopas and gopiis used to get after listening to Krsna's flute. One finds that the Lord of our thoughts and dreams is singing before us with the same intoxicating tunes and melodies which made the people of Vrajabhumi run after Him with restlessness and madness unknown to the mortals.

Kache o dure najana sure
Tomaraii gana ami shunchi
Matta pavane snigdha gagane
Tomaraii chata ami dekhechi

(song no. 232)

Far and near I hear only Your song with unknown melodies and sweetness. I see only Your beauty in the intoxicated air and sweet charming sky.

Ac. Santosananda Avt.

1986 Regional Review

GUAM - this region has developed very much in the period. The new Regional Secretary, Acarya Manibhusan Brcii., has created a secure base after much hard work. His first few days were spent in the airport - but he now has regular Dharmacakra, almost daily meditation and yoga classes, a stress management class, social service activities, a regular newsletter, a regional car - and he is actively working towards purchasing a jagrti. Ananda Marga has been reactivated as a registered organisation there.

SUVA - several workers have been in this region during the period. They include Brcii. Tapashuddha Ac. and Brcii. Arpana Ac. who were running schools and doing much social service and Prabhata Samgeeta performances. Also Acarya Shantasvarupananda Avadhuta - who is there presently, has been very active doing pracar and forming units all over the islands. He is now organising to have the organisation registered and having missionary status visas issued to our workers.

PORT MORESBY - this region has similarly been a real "missionary" one with the Acting Regional Secretary, Acarya Divyalokeshananda Avadhuta, working very hard in difficult conditions. He now has registered Ananda Marga and has received a long term visa as a missionary worker of our organisation. This and his pracar efforts - meditation and yoga classes, Prabhata Samgeeta performances, and the social service work - food distribution, schools, has given the organisation a very good reputation. On this basis, Dada is now in the process of negotiating with the government for some land.

BRISBANE - at Anandapalli Master Unit there have been many developments including the now historical registration of the school and its subsequent eligibility for government funding. The school also acquired a new school bus and numbers are looking good following a sustained enrolment drive. Development of the farm continues with the newly planted fruit trees starting to bear some uniquely delicious fruit. Training centre was well attended over the year with a good number

of LFTs receiving their training from Acarya Parananda Avadhuta. In addition to all this, the Mela and Sectorial Conference were held there and the community found time to fit in several yoga and meditation classes and fundraising for Africa. In Brisbane the WWS school in their Ananda Marga owned office and centre grew in size under the guidance of Brcii. Shyama Ac. and LFT Krsnapriya. There were also many Prabhata Samgeeta performances and classes - both song and dance, as well as meditation and yoga classes, food collection and distribution and fundraising for Africa. The Meditators Bushwalking Club had many enjoyable outings under the guidance of Acarya Krsnasevananda Avadhuta. In Maleny the land community was the site of a very blissful and locally popular "land warming" ceremony. The community is still looking for more people to take a share in it. Meanwhile localised pracar and service work continue as well as fundraising for Africa. In Cairns a concert was held for Africa and there was also a Mela. Local pracar and service continues. In Gympie the WWS Master Unit has seen many developments with retreats, seminars, construction work, garden cultivation as well as local meditation and yoga classes and self-defence courses.

SYDNEY - in Sydney there have been a diverse range of activities. In addition to regular meditation and yoga classes and the food collection and distribution, much energy has been associated with the compensation case. Following their release from prison, the brothers seemed sure to receive some compensation - yet to date the indications are that the government prefers to ignore its moral responsibility. Much support has been expressed for the issue - not only from eminent lawyers and journalists but also politicians and people generally. A new book on the case has just been published - "Spies, Bombs and the Path of Bliss", by lawyer Tom Molomby. In addition Sydney was the site of the Global Conference which was a marked success with some 200 people attending and a wave of inspiration and devotion flooding the sector. Our Central

Representative, Acarya Krtashivananda Avadhuta, was very much appreciated by all and we hope to have him visit again. In addition there were fundraising activities for Africa and the WWS school run by Kamala and Brcii. Radha A. grew nicely. The Meditators Bushwalking Club has also taken a strong hold here with several outings. In Lismore work is going full ahead to open the school here next year and government support seems likely following a very encouraging public meeting with local people. A very successful music festival was held here early in the year. Both Brcii. Vimukta Ac. and Acarya Krsna-sevananda Avadhuta have their respective offices set up and local pracar and social service is held regularly. In Woolongong pracar through lectures and seminars has been going on and a unit is growing there. Similarly in Canberra where Acarya Diipaunkar Brc., Brcii. Radha Ac. and Av. Ananda Nivedita Ac. have all been inspiring people with classes, seminars and lectures. In Katoomba work on Ba'ba's Quarters and the Sectorial Office continues with the downstairs almost finished and the landscaping of the rear garden just begun. Work at the industry (Rainbow Bar) building is also going on. Acarya Jayeshvarananda Avadhuta has put many, many long hours into this work.

MELBOURNE - in Melbourne the WWS school and training centre had a busy year in the Ananda Marga owned building under the guidance of Avadhutika Ananda Vijaya Acarya. Regular food collection and distribution was done and much pracar and fundraising work. Acarya Babhaniilananda Avadhuta organised many meditation courses as well as concerts and is now working concretely towards buying a jagrti there. Much pracar and fundraising for Africa was done at the annual Down To Earth Festival near Melbourne. The WWS Master Unit at Strath Creek developed nicely under the supervision of LFT Shamti. In Hobart land was purchased for a WWS office. In addition regular pracar and stalls and fundraising work were carried out. Several

Acaryas visited over the period and blissful retreats and seminars were held. Weekly social service work was also conducted. In Adelaide the unit and Clearlight shop have developed under Acarya Agamananda Avadhuta. A jagrti was arranged and the shop has been much improved under the supervision of Dada and the manager, Citsvarupa. Pracar through meditation and yoga classes has been regular and good contacts were made with the aboriginal people. Clearlight has a good reputation for its social service attitude - donations to shelters, discounts to students, pensioners and unemployed, etc. and is a very good source of pracar for the organisation. Dada is also developing his granola and muesli industry around Adelaide. In Port Augusta pracar and retreats have been regularly held with a number of Acaryas visiting the key local people there - Bhaerava and Jennifer.

WELLINGTON - a number of Acaryas have been working in this region - including Acarya Madhuvidyananda Avadhuta, Avadhutika Ananda Bratati Acarya, Acarya Manikanta Brc., Acarya Kapil Brc. and Brcii. Arpana Acarya. In Auckland the WWS bakery project Mamata is going well. The Ananda Marga owned jagrti serves as an office and centre. Regular pracar and food distribution are maintained as well as fundraising events for Africa. Successful pracar through lectures, courses and seminars in Wellington, Hamilton and Palmerston North has resulted in units being formed there.

PERTH - a jagrti was purchased and is being renovated under the guidance of Acarya Dhrtijinananda Avadhuta. In addition regular pracar and food distribution are carried on. The WWS school under Brcii. Sarala Ac. expanded and much pracar and service work was coordinated from the Ananda Marga owned jagrti which serves as WWS office and centre. Fundraising work for Africa and Prabhata Samgeeta have also been major activities in this region over the year.



1986 An Overview

LISMORE WOMEN'S REFUGE

PROVIDING SHELTER AND AID FOR WOMEN AND THEIR CHILDREN IN:
— DOMESTIC ASSAULT
— CARES
— RAPE
— SINGLE MOTHERS, ETC.

July 31, 1986

Avd. Ananda Madhuchanda Ac.,
LISMORE. 2480. N.S.W.

Dear Didi,

On behalf of our collective
Ananda Marga Women's Universal
donation of food each Saturday

It assists our ex-residents
their children on the pension,
poverty line.

Yours in friendship,
A. H. H.



Pre-schoolers at the Rainbow Playschool, left to right, Kalpana Barnao, Sarah Siano, Sundari Barnao, Amanda Lees, Adam Boyd and Purna Pentoki

There's love at the end of this Rainbow

An innovative education programme teaching three to four-year-olds different cultures has been set up in Bayswater.

The Rainbow Playschool is an alternative pre-school which teaches youngsters basic skills and to love the environment and universe.

The playschool, run by the Women's Welfare group in Bassendean, opened six weeks ago at 9 Grosvenor Road, Bayswater.

Multicultural

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Stanmore, N.S.W. 2048
Telephone: 560 0808

19/5/86.

Attention: Didi Radha.

Ananda Marga Womens Yoga
206G Trafalgar Street,
ANNANDALE. 2038.

Dear Didi,

On behalf of the Ngura A Hostel, we would like to thank you for donations that you deliver each week. These fruit and veges we deliver to the inner city area, and is greatly appreciated. Thanking you, and hoping to continue with your Organisation in helping needy people, I remain,

Yours faithfully,

J. F. Walker
Mr J. F. Walker.
Co-ordinator.

School has backing of Ananda Marga

The establishment of a community primary school at Richmond Hill, near Lismore, next year has the backing of the Ananda Marga movement.

Members of the community voiced a need for an alternative education school close to Lismore during a public meeting about the Vistara Primary School project.

The Vistara Primary School is an alternative, community-based school which will occupy the former Magic Pudding school at Richmond Hill.

Ananda Marga has been described as a social and spiritual social service organisation.

The school will open with 20 children, one teacher and one full-time assistant.

There will be a strong parent involvement component of about four hours every two weeks for each parent.

A similar Ananda Marga school called Mount Tully Community School is run near Stanthorpe, in Queensland.

A member of the advisory committee, Didi

Ananda Madhuchanda, said that although the school "was being organised by the Ananda Marga, it was for all children and was not a religious school."

"We don't teach Ananda Marga principles specifically. The only principles taught are yoga and meditation to help children's posture, physical fitness and mental alertness," she said.

"Yoga and meditation are a good life skills to help the children reduce tension and stress in a natural practice at a young age."

"Many studies have been done with meditation and children, showing that meditation increases their ability to learn."

"All yoga instruction is at the beginning of the day and this helps make the mind clear for academic work."

"We try to have a well rounded curriculum for the child's development at all levels."

"The curriculum includes academic subjects such as language arts, mathematics and science, but we have a more creative way of teaching."

"Creative strands such as arts, crafts, music, drama and nature studies also will be included."

The school committee has a preliminary approval from the Federal Government for a community grant, and certification will depend on its ability to fulfill the requirements.

Following this, the school will be eligible for State Government grants.

1986 An Overview

The Sydney Morning Herald, Wednesday, September 17, 1986

Anger as pardoned sect members refused compensation

By MARK COULTAN

The State Government has refused compensation to three members of the Ananda Marga sect who were pardoned after seven years in jail.

The Attorney-General, Mr Sheahan, announced yesterday that "compensation was not payable as a matter of law" to Paul Alister, Timothy Anderson and Ross Dunn.

The three were pardoned after serving seven years of a 16-year sentence for conspiracy to murder the National Front leader, Robert Cameron.

Mr Sheahan said compensation

Government had accepted advice that "the pardon did not quash the convictions, and that the report of the inquiry clearly states that a conclusion of innocence could not be drawn".

The legal adviser to the three men, Mr Marcus Einfield, called Mr Sheahan's reasoning "offensive, semantic nonsense".

He said the three had applied for an ex-gratia payment, which did not require any basis in law but only the compassion of the Government.

"I'm very upset to be living in a society where that compassion seems to be lacking," Mr Einfield

"There was a bit more compassion when the late Paul Landa was Attorney-General, but it seems to be have been lost along the way."

The police informer who was a key witness in the Ananda Marga trial, Richard Seary, was also refused compensation, yesterday. He received \$3,000 from the NSW Special Branch some years ago.

He had applied for compensation on the basis that he had to return to Australia five times to give evidence, that he had been attacked by the media, and that he had not received legal aid.

Mr Sheahan said yesterday that an inquiry had been conducted by

Justice Wood in 1985 into the convictions of the three men following questions about the evidence which convicted them, "in particular the evidence of Richard Seary".

The three were convicted in 1979, and appeals were dismissed in 1980 and 1984.

Justice Wood found: "Have no alternative other than to express the conclusion that, whilst strong suspicion attaches to the prisoners in relation to the counts on which they stood indicted and were convicted, a doubt remains as to their guilt."

Following this finding, the Attorney-General recommended

the Governor to issue a pardon. The ALP State member for Illawarra, Mr George Petersen, yesterday attacked the Government's refusal of compensation, saying that it was monstrous that three innocent men could spend seven years in jail and not be compensated.

He described Richard Seary as one of the worst witnesses ever to give evidence in a court in Australia.

Timothy Anderson said the Government's decision was outrageous. The Government was "really very dishonest" in the way it had refused to compensate

pardon was the same as a declaration of innocence. Mr Einfield said: "Mr Sheahan's decision has given expression to the monstrous principle that you have now got to prove your innocence. This throws out 400 years of legal tradition."

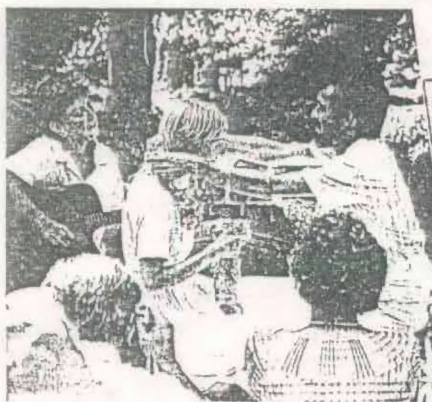
A spokesman for Mr Sheahan said that since there was no basis in law for compensation, the manner had become one of policy and the Cabinet had decided not to grant compensation.

Mr Sheahan explained that the application did not fall into the category of other cases where men had been convicted and later compensated.

NEW IDEA, 16/9/86

Ross Dunn: an internal rage

The pardoned Ananda Marga devotee has found a new life in a quiet Queensland town. But he's still angry and resentful over the seven years he spent in jail



Above: Jenny and Ross exchange Ananda Marga vows at their wedding in Sydney last December.

Right: Ross and Jenny, leading a quiet life in the hills behind Queensland's Sunshine Coast.

Below Right: The couple outside their home in the town of Maleny.

Twelve months ago, after a judicial inquiry, a Sydney judge pardoned three members of the Ananda Marga organisation who had been convicted in 1979 of conspiracy to murder National Front leader Robert Cameron. The trio — Ross Dunn, Tim Anderson and Paul Alister — had spent almost seven years in jail. Despite the pardon, which did not quash their convictions, they are still fighting to clear their names — not only the conspiracy charge but also the widespread belief that they planted the bomb that killed three men outside a Sydney pub.

about the police to keep their names out of the public eye. "I didn't want people to know I had been in jail," Ross said. "Also, I didn't want people to know I had been in jail."

Sect members' claim reviewed
The Attorney-General, Mr Sheahan, is reconsidering his decision not to award compensation to three Ananda Marga members pardoned last year after spending seven years in jail on a charge of conspiracy to murder. The Government had refused compensation to Mr Tim Anderson, Mr Paul Alister and Mr Ross Dunn, who were convicted in 1979.

The Sydney Morning Herald, Saturday, October 11, 1986
The three men have each applied for \$1 million ex-gratia compensation. However, after receiving a letter from Mr Marcus Einfield, QC, representing the men, Mr Sheahan has agreed to reconsider his decision. Einfield's letter requests compensation grounds on moral and compassionate grounds. "If these men were not acquitted (and in that sense innocent), they should have been kept in prison. The merciful promptness of their release by Mr Sheahan himself was and can only have been a verdict considered by Crown Law officers."

Move on Marga compensation

THE NSW Government's decision to refuse compensation to three Ananda Marga members, released after seven years' jail, may be reversed following consideration of a letter from Marcus Einfield, QC, who represents the men. Tim Anderson, Paul Alister and Ross Dunn were pardoned after serving seven years of a 16-year sentence for conspiracy to murder the leader of the National Front, Robert Cameron, last month. They rejected their request for a \$1 million ex-gratia compensation.

Sheahan said an inquiry by Justice Wood advised that "the pardon did not quash the convictions and the report of the inquiry clearly states that a conclusion of innocence cannot be drawn as a matter of law". Einfield's letter requests compensation grounds on moral and compassionate grounds. "If these men were not acquitted (and in that sense innocent), they should have been kept in prison. The merciful promptness of their release by Mr Sheahan himself was and can only have been a verdict considered by Crown Law officers."

The payout for their suffering and the loss of their prime years — Anderson is now 35, Alister 31 and Dunn 34 — is expected to approach \$3 million.

Damage
Veteran State Labor MP George Petersen told Parliament the claim was not astronomical. Hardship and mental suffering entitled them to \$500,000 each and past and future lost earnings amounted to nearly \$200,000 each. Character damage was worth \$120,000 each while for loss of health Alister and Dunn should get \$80,000 and Anderson \$50,000.

Mr Petersen told Parliament the Government was responsible for the failure of Crown servants and agents. "I'm from the non-union side of the industry and I don't think it's fair to say that the 1978 mining industry didn't die."

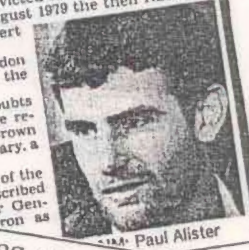
PARDONED SECT TRIO COMPO COULD HIT \$3m

By GUY KER
THREE members of the Ananda Marga sect are likely to receive \$1 million compensation each following their pardon last year from conspiracy to murder convictions.

State Government sources have confirmed that claims from Tim Anderson, Paul Alister and Ross Dunn for \$3 million are being carefully studied. They men each spent seven years in jail before their pardon by the Government last May. They had been convicted for allegedly conspiring to murder in August 1979 the then National Front leader Robert Cameron.

Technically the pardon has not quashed the guilty verdict. But massive doubts now exist about the reliability of key Crown witness Richard Seary, a police informer.

And the conduct of the trial was later described as "a disgrace" by the Solicitor-General.



Paul Alister

NSW refuses compensation to Ananda Marga three

SYDNEY — The New South Wales Government will not pay compensation to three members of the Ananda Marga sect who were pardoned last year after spending seven years in jail on a charge of conspiracy to murder. Paul Alister, Tim Anderson and Ross Dunn had sought \$1.5 million each for compensation. The Government said it was not prepared to pay compensation to people who spent seven years in jail for a crime they did not commit. The convictions were quashed by the Court of Criminal Appeal in 1984. The Government had refused to pay compensation to the three prisoners. The Government also refused to pay compensation to Richard Seary, the main Crown witness against the men. The three were also charged in relation to the bombing of the Hilton Hotel in Sydney in 1978, again based on evidence from Richard Seary. The charges were dropped in 1984 when the Wood inquiry was announced.

STANTHORPE

Ideas shape up at Mt Tully School

You can guess there's something different about the Mt Tully Community School even before you arrive there.

For a start, the school is way up in the hills of Severnlea, a few kilometres south of Stanthorpe.

And by the time you have driven along a track flanked by bush and arrive at the school, it's no great surprise that the school looks one thing but a conventional one.

which aimed to break down the barrier between home and school and to give children exposure to similar perspectives and values in the school and the home.

Here, that means all the parents come to the P. and C. meetings and we decide as cooperative of parents and teachers what of education the children should be given. Fields like a smoking program, sex education, health education.

"If the children are relaxed, they will learn more easily. And I can see the difference in the children, especially when they come back from a break."

"Usually the vibrations are all wrong for learning, but after a few minutes of listening to music they slip more readily from the environment."

FITNESS IN BUSH



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Dun Ref: Mt Tully Comm. School

MEMO TO: THE REGIONAL DIRECTOR OF EDUCATION, DARLIN

FROM: THE INSPECTOR OF SCHOOLS, SOUTHERN DOWIE

TOPIC: REPORT ON MT TULLY COMMUNITY SCHOOL

This School serves the Ananda Marga group of families, 12 kilometres south of Stanthorpe. Sixty of parents of the Ananda Marga faith; the Ananda in the School.

The School commenced in 1983. During that year the School's Administrator and Principal Department. Late in 1983 the School was inspected by the Inspector of Schools, who considered that curriculum was satisfactory, but that the building used was not satisfactory, therefore, was that the School recommendation, therefore, was that the School

In early 1985, subsequent to discussions with the Director-General of Education (Schools) the status.

This one-teacher School was inspected on

Teacher Registration

The Principal, Mr Gregory William FIP
Teacher Education (reg. no. 514474).

The Administrator is Mr John CHOWS,

Mr Alan Pursch, a teacher trained in the School.

Enrolment

There are twenty-seven (27) children that eight (8) of these children who follow the Ananda Marga way

Courses of Instruction

Courses in all subject areas parallel their Queensland Education Department counterparts. There is emphasis upon physical fitness. The bush in the environment has been used for fitness equipment and for circuit courses of fitness training.

Music is an important curriculum area. Every child from years three through to seven owns his or her guitar.

Teaching is largely in the individualised and small groups mode. The Principal is a very good teacher.

Pupil proficiency and purposes are good.

Buildings, Rooms, Toilets

The main School building is of octagonal shape and of attractive design. The floor is carpeted and suitable furniture has been acquired. There are two (2) classrooms, six (6) additional teaching spaces, an administration area, a staff room and adequate storage space.

The toilets (septic system, council approved) are within the building.

Buildings provide good facilities for teaching and learning.

Grounds

There is a variety of playground equipment, much of which involves ropes, pulleys, rings and trees. Sporting facilities include a concrete netball, basketball, multi-purpose area, soccer fields and an aerobics training circuit and aerial gymnasium.

Constitution, Insurance etc.

The forty-five (45) hectares of the property, on which the School is situated, is owned by Ananda Marga, specifically under the title of White Lotus Enterprises, a copy of whose Certificate of Incorporation was sighted.

The Memorandum of Association (effectively a constitution) and the Articles of Association were sighted.

A copy of the Schedule of Public Liability Policy (S.G.I.O Policy No. MMB40254003, office of issue, Warwick) was sighted. The limit of indemnity is \$250000.00.

A \$3000.00 grant (Basic Learning in Primary Schools, Commonwealth) is being expended on an enterprise built around video topics of micro-teaching.

Recommendation

It is my recommendation that the Ananda Marga School known as the Mt Tully Community School be granted approved school status and come within the ambit of those established non-government schools eligible for State government grants.

P. L. Jackson
Inspector of Schools

1986 An Overview

ADAB/NGO Committee for Development Co-operation

Helping famine victims

Mr P. Albert,
Director,
AMUNT of Australia,
19 Lovell Street,
KATOOMBA N.S.W. 2010

P.O. BOX 887 CANBERRA CITY
Tel: 062 495661

28 November, 1985

Dear Mr Albert,

Your recent project applications were considered by the Committee for Development Co-operation at its meeting on 13 November, 1985. A printout of the approved projects is attached together with a cheque for \$15,000.

We look forward to receiving your report on course. The report should quote the Secretary number and conform with the criteria outline Co-operation Program - Manual of Procedures.

You should be aware that your organisation to apply for up to \$30,000 for the financial remain available.

It should therefore

To: Avd. Ananda Bratatiil Ac.
Ananda Marga Women's Welfare Section
Auckland
New Zealand.

**GREY
LYNN
COMMUNITY
HOUSE
INC.**

19th March 1986

Kilmore Free Press, Wednesday, June 11, 1986. Page 11.

Dear Didi,

I am writing to thank you for the assistance that The Women's Co-operative Bakery under the sponsorship of the Progressive Women's Spiritual Association has given to our half-way house for homeless youth.

Your kind contribution to the Grey Lynn Community House Inc. each week has been of tremendous help for the past year.

The surplus bread, cakes and pies that you donate to our Community House has fed up to 120 people at the house each week and a further 20 members of other families in need in the community at large.

The Grey Lynn Community House Inc. supports your project to the fullest and invites anyone wishing to have more information to ring 766442 or to call in to the House at 9 Surrey Crescent, Grey Lynn, Auckland.

Wishing you all the best for the future of all your endeavours,

Yours Faithfully,

Linda Anne Edmonds

Linda A. Edmonds
House Mother

"We're not the Orange People . . ."

Broadford residents who have seen nuns clad in orange and white habits may have incorrectly jumped to the conclusion that the "Orange people" have arrived in town.

According to Ananda Marga nun, Didi Radha, who recently visited the Broadford district, the "Orange people" has not helped Ananda Marga.

"We are a global spiritual service organisation with a spiritual basis, and originated in India in 1958. From the early seventies Ananda Marga has spread into various countries.

Ananda Marga grew out of a need, and has the motto of "Service to Humanity and Self Realisation," Didi Radha told the Free Press.

She said she is one of 10 Ananda Marga nuns (there are 15 monks as well) active in the Australia, New Zealand, Fiji, Papua New Guinea area.

Didi Radha said that "universalism" is a main ingredient of Ananda Marga.

References as human beings, there is still an underlying bond . . . we are one human family," she declared.

She said Ananda Marga followers practice meditation at least twice a day. It is a form of meditation which it is claimed originated 7000 years ago.

Yoga is also an integral part of "Marga" activities.

Didi Radha, previously based in Sydney, feels people in the Broadford and Kilmore areas should not "shy off" if they see Ananda Marga nuns or monks about.

They will welcome the opportunity to converse with residents.

"Affiliation or association with Ananda Marga depends on personal commitment, and a vital interest in one's own development for the sake of humanity," the nun said.

CLASSES SOON?
Soon it is hoped to operate meditation and yoga classes, and a beginners' group in this area.

Further information can be obtained by contacting Shanti on 849243.

Didi Radha said Ananda Marga is a registered charitable institution in Australia.



There is Nothing Higher Than Guru

This is a living truth. Sadhakas from time immemorial have come to this point. Why ? What does it mean ?

In Tantra the Guru is very essential for the practice of sadhana. The Guru is the polestar, the guiding torch in this world of darkness. But this is not the only explanation. It has a very deep meaning. The importance of a spiritual preceptor has a very very deep meaning.

It is so deep that it is only understandable in the heart of heart. Because the relation between the Guru and the disciple has several stages and each one is a relation in which only the heart speaks. Words are useless - only Love remains. Deep and sweet. Love is the only language between oneself and Him. So Ba'ba' is the Guru, He is Taraka Brahma, the bridge, the tangential point between this relative world and the world of spirituality. But what does it mean ?

This means that He has come only for the sake of us - because He has so much Love for His Creation that He wants to take us on His lap. He wants to play with us in the game of Love and enjoy the Supreme Beautitude.

Actually we say, "Oh how much I would like to meet Him and enjoy His Darshan," but who is more restless to meet the other - He or us ? If someone is able to feel Him and feel His thoughts then one will discover that He is so much restless to meet us as we are for Him - or maybe He is even more anxious than us because this is His game of Love. He comes to us and sometimes He runs away. But if you really cry for Him with sincere Love and devotion, He will come and take you in His arms and hold you tight and console you, and you will feel His Love and cry out in joy.

There won't be anything that one will desire but to remain always with Him, in His embrace. So His form is the most important thing, one must think of Him, one must always recall His image.

He is Ananda Rupa - blissful image. Those who meditate on Him, meditate on the blissful entity because we cannot think of the impersonal and transcendental. We need a medium and that medium is Ba'ba'. But Ba'ba' is not only the medium, He is also the terminal point, our personal goal. He is bliss incarnate and those who constantly think on Him will realise that He is form and no form and that they are one and the same, will realise that bliss is He and He is bliss, that Love is He and He is Love.

Ba'ba' means our dearest and most personal entity. Since He is the dearest, He is also the nearest - our beloved entity. So in order to realise Him one must go very close to Him and without surrender it is very hard to go close to Him. One needs to know Him very deeply - one must be very intimately concerned with His nature and for this devotion and surrender are essential.

One needs to realise that He is the very soul of one's soul, that He is one's all, one's everything. One must fall in Love with Him and through this intense devotion, through this deep Love one will always remember Him, one will see Him in everything, in the very heart of hearts and finally realise the Supreme and Nectarean Sea of Love and Beautitude.

So think on Him always, sing His Name, become mad with Love, become a drunkard of Divine Nectar - be one with Him.

Av. Ananda Sampurna Ac.



Culture, Social Psychology and Spiritual Culture

All these expressions in the universe are inter-related. Similarly, in the human society also, all these expressions - art, literature, music, culture, political system, economic system and so on, everything is inter-related. We cannot isolate these things. If we try to do so it will create problems.

Social psychology is a belief - it is when we believe in something. How is that belief created? It may be created by spiritual experience or it may be created by cultural imposition. The environment, the culture - especially if it is a more intellectual culture, tends to impose and that may become the collective belief or the collective social psychology.

The background of different social psychologies develops different systems - political systems, economic systems. Now if we try to impose a particular system in a different cultural background or a different social psychological background, it is bound to fail. Those who live in a democracy and feel that democracy is the ideal form of government they cannot understand that it cannot be the same all over the world.

Take for example African countries. Now these countries are passing through a phase of Ksattryan culture, Ksattrya social psychology. What are the characteristics of Ksattryan culture? They believe in nature gods - that nature is god - the sun, moon, mountain, ocean and so on. They also have the lineal system - whether patrilineal or matrilineal. Father's son becomes the chief or mother's daughter becomes chief and so it continues. Then in most parts of Africa they don't have so much concept about farming. They may keep cattle but not for milk - they keep for prestige and for meat but have little concept of dairy farming. I saw there that in many towns they import milk products from Europe.

You know in the West there is much

effort to send aid to Africa for food. But if we really want to make Africa self sufficient in food, first we must change the social psychology. Farming is generally not part of their culture and mostly they depend on the natural food products. Even then much of the fruits are not utilised fully and basic foods like coconuts are left to rot in parts. They do not have the habit of utilising them - although nowadays they do sell some to the tourists.

Now in Africa and Asia when the colonial powers came, they imposed their own language, beliefs, religion, systems - economic and political. And they tried to make the countries into democracies. This is very wrong in much of Africa because this form of system is unsuitable. In the background of the African social psychology, this Western concept of democracy is most unsuitable. So you see there are so many military coups there. And all the countries experience them regularly - except one, and that is Ivory Coast.

The President there is a very intelligent person. There are more than sixty groups there and so he formed a National Assembly and said that the chief of each group is automatically a member of the National Assembly. So there was no voting system to elect representatives. Most of the chiefs are in their position because of the lineal system. And so he bought them all into the national parliament and so everyone was satisfied. And for more than thirty years he has been the President and there was never any military coup. He has the most stable government - politically and economically.

Sometimes western analysts criticise the system there because there is no voting - but he says it is the only system there for this time. And it is a fact. The western idea of adult franchise is not possible there. There is a different

psychology. And when the psychology is different then a different system must be applied.

Similarly, if we see the Middle East countries, these countries are mainly Jewish or Moslem - although some Christians are also there in parts such as Lebanon; and here in all these countries there is tremendous conflict due to the religious dogma. Even within the same religion there is conflict - such as the war between Iran and Iraq. Mostly they are taking the name of democracy in all these Moslem countries and in all the Middle East countries. But because of the religious dogma and conflicts this democracy is very unstable and can break down at any time. It then becomes a dictatorship.

In Israel there is a more democratic situation and that is largely because those who are in power in Israel have not originated there but have come from Europe and Asia. Still there is a big conflict between those European and Asian Jews but because of the anti-Muslim sentiment then somehow the national unity is maintained. In fact there is a big cultural conflict.

Another factor also exists and that is that when Israel was formed, it was completely desert. Yet if you go there today you will find it is green everywhere. Yet around Israel in the Moslem countries there is only desert. Why? Because in the Israeli culture they worship trees. The other culture - the Arabic one, is more nomadic. They are not generally involved in farming. Once when I was there I was told how some nomads were given houses in which to live. And they put their cows in the houses and continued to live in their tents! So it is not part of their culture to farm and build up the country - it is a nomadic culture.

So you see how agriculture is also related to culture.

Now if we look at the development of spiritual culture, we can see there were some key figures. First there was Sadashiva, then Krsna. Of course there were others, but here we will talk of the major ones. Then came the Buddhist culture. In Buddhism there are two main

aspects. One is the compassion - universal compassion. Buddha was a very compassionate person - not only towards human beings, but also towards animals.

Once while Buddha was a prince, his brother killed a dove - he shot it with an arrow. The dove fell on the ground just where Buddha was sitting. It landed on his lap. Buddha took out the arrow and applied some medicine to the wound and made the dove alive again. Then his brother came searching for the dove. He came to Buddha and claimed the dove saying that it belonged to him as he had killed it. Buddha said that the dove belonged to him as he had given life to it.

So Buddha had this tremendous compassion. The other main aspect of Buddha's contribution was a very disciplined and systematic way of life. But apart from these two points there were some great defects in Buddha's teachings.

Buddha looked at the world and saw a place of suffering - it was a negation. He saw the suffering and wanted to be free from it - to escape it, to attain nirvana. This way of looking at things is defective - of course, there is suffering in the world but there is not only suffering. It is like in Marxism where they talk of dialectics and say that everything is conflict and contradiction. There is conflict and contradiction but there is harmony also. This is a wrong way of analysing things.

So in Buddhism, because they saw that the world is a place of suffering, they did not think to do something good in the world. They thought only of being free from it. So passivity developed.

Then came Shankaracarya who proposed that this world is an illusion. This resulted in a big conflict in the intellectual circles at that time. There were many debates and arguments on the subject. So one day he was walking and a bull chased him. He was running away from the bull when a scholar recognised him and asked why he was running as the bull is only an illusion. Shankaracarya replied that his running was also an illusion.

Actually he was a giant intellectual but he spoiled the spiritual culture. He

said that the world was an illusion and that made more nihilism and passivity. So people lost the incentive to put any effort into the world.

When people became ill, they would say not to give any medicine as the sick should suffer their samskara. To give medicine would interfere with the expression of the samskara. So as well as introducing these things, Shankaracarya introduced the supremacy of Visnu or God, and the supremacy of king, as well as the supremacy of the priest or Brahmin and the supremacy of the cow. This resulted in tremendous casteism and the domination of the kings.

These values creating severe disunity in the society as well as the passivity. So when the Moslem invasion came there was little real resistance. In one of the first places to be raided, the people said that there was no need to worry as their Lord Shiva (a stone they worshipped) would save them. The Moslems killed the priest, took the wealth and the women and before moving on, they smashed the stone. So you see how much passivity there was - and nobody saved them.

In this way the Moslems ruled for six hundred years in India and the British ruled for two hundred - it was largely due to this passive social psychology.

Now from India these movements - Buddhism and so on, spread all over South East Asia. And the passive social psychology also spread.

So you see there was some kind of spiritual culture and then came Christianity and the Western culture. They imposed their government, their religion, their systems and a huge inferiority complex has developed in the Eastern countries. Whatever is good is in America - America is heaven. So they look to America for money, for guidance, for recognition and America's whole involvement in these countries is to destroy the culture and destroy the unity. This we can see everywhere - not just in Philippines but also in South America and wherever their influence can spread.

So the whole American way of life is as you can see based on individualism. How

can this be appropriate for a country like the Philippines where there are strong ties both family and tribal or provincial. A political system that has developed in a background of individualism as the American one has, cannot be suitable for the different social psychology that exists in Philippines.

Now if we look at Europe we can see that one of the major influences there was Aristotle and his concepts of cause and effect together with his outlook towards God. This was associated with Christian theology and dominated the Western world for two thousand years - from 500 BC to 1500 AD. During these two thousand years there was very little in the way of scientific and technological advancement.

So the whole thing with the scientific discoveries was that it was a revolt against the religious dogmas. It was coming originally from the Greek culture - the analytical approach, questioning, examining. But it was suppressed for two thousand years. So both science and technology developed in the beginning as a revolt against religious dogma. It was also against the institution of church and of monarch for there was an unholy alliance between church and monarch.

It was initially against the dogma, then against the institutions and then against God itself. So in this background, science and technology developed and Newton's concept of dualism together with Descartes philosophical concept of dualism influenced Western thought for some three hundred years.

So all these social systems, political systems, and so on were born in this background. In the 18th century nationalism was born in this background of a dualistic social psychology. In the background of this dualism, the materialistic philosophy prevailed. With all the scientific discoveries, people started to doubt the scriptures and began to think in a more material way based on an analytical intellect.

In this background the Industrial Revolution began in England and spread all over Europe - and then came capitalism. So the Renaissance movement in

this time was actually a Vaeshyan phenomena not a Vipra one. It was they who bought and financed the Renaissance movement. This lead into the next major aspect of the social psychology of today - and that is hedonism or radical hedonism. That has a tremendous influence on the Western psychology.

What is radical hedonism ? The first aspect is to seek more and more pleasure in the physical sense. So then we need more and more goods, more commodities. Then there will be more and more consumption. So in the systems of today - whether capitalism or Marxism, the goal is to provide more and more consumer goods for the people.

The second aspect of radical hedonism is the need to support greed and selfishness in order to promote this psychology. In the field of economics, Keynes was the first to promote this by saying that without greed and selfishness there cannot be economic development. So greed and selfishness will promote radical hedonism. This had very much influence on Western psychology over the last few hundred years.

So the political and economic systems which evolved from this background in Europe and America are based on these values. Another aspect of this radical hedonism is that it created tremendous alienation.

In the religious period there was some identification with God and God was always present in the form of the institution of the Church, the temples, the idols and so on. But who created these idols ? They were made by human beings. People could not have a sense of real unity with God because these various idols were something outside of themselves - something outside of themselves that they were worshipping. This lead to alienation.

So the ideas were challenged, religious dogma was challenged, but this character of the idol was not challenged. So the idol was replaced by the technology, by the state and so on. So what is happening today ? The state is so huge that the people cannot feel part of it. They cannot go against it and survive. And the same with the capitalist system.

These things - state, technology, capitalism, materialism, cannot give real security and so now there is a deep sense of insecurity. People feel that material things are the source of security - so they want more and more to get more security. This alienation has lead to this deep insecurity - which in turn has lead

So this is the background of the current economic system. And you can see how a different social or psychological background determines the appropriate economic or political system. We cannot say that one system is correct for all at this time. A system cannot just be imposed.

Yet today we find that the systems are being imposed and so people feel they are separate from it. They are here and this oligarchy is there. There are two different forces and this oligarchy has no contact with the people. So bureaucracy develops and without this bureaucracy the oligarchy cannot function. This bureaucracy is in turn supported by the mass media. And the mass media is used to impose so many different values all of which are associated with this alienation. So we find tremendous social problems in our society and the development of different kinds of groupisms - national, racial and so on.

Now the question is - what is the remedy, what to do in this situation ? We can see a kind of fascistic tendency is developing - a system based on power. All over the world in the past and in the present, we find the use of huge buildings for institutions of power - buildings designed to give an impression of tremendous size whether they be cathedrals, castles, towers, parliaments. So when people come before these buildings they feel very small - they feel insignificant beside this building and the institution it houses.

Today also there is the power of military force. They are building so many nuclear weapons - if they were ever to use them, the whole world would be finished. So why do they build thousands and thousands of these weapons if they can never be used ? Actually they know very well they don't want to use them - it is



Dada Ramananda distributes food at Tiljala during flood relief.



Didis distributing food at Tiljala.



Sisters Master Unit at Strath Creek.



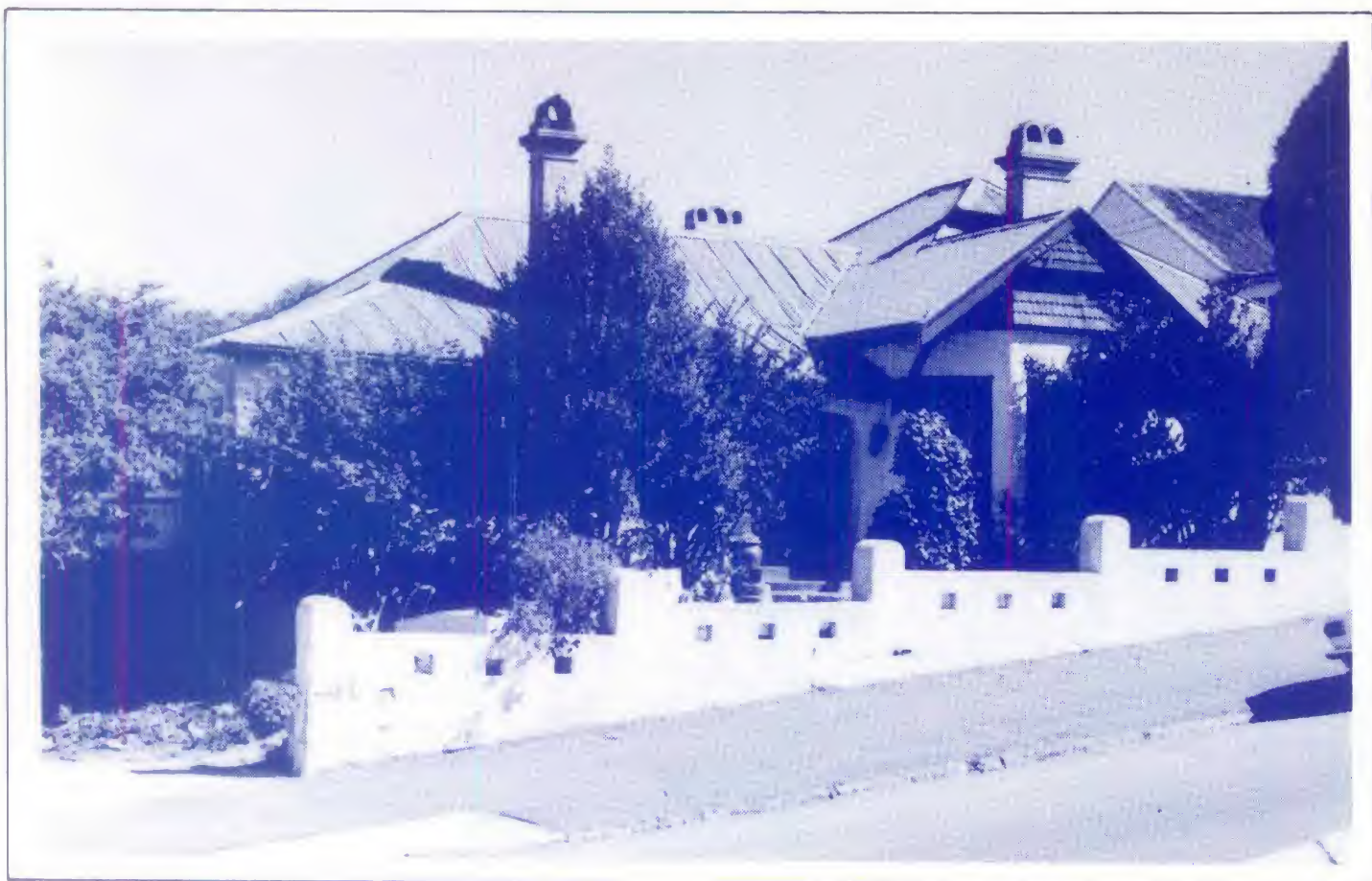
Sisters Master Unit at Gympie.



Anandapalli school.



Anandapalli ashram.



MG Quarters in Katoomba before ...



... and after.

just for power. The power represented by the weapons, soldiers, equipment is a way of saying that "I am powerful - so accept my domination". In this way they try to impose their rule on other nations and this is a fascistic psychology.

This fascism can be found whether the country is communist or capitalist.

What is needed is the evolution of a socio economic system that is not based on materialism but on spirituality. This too cannot be imposed - it has to evolve. So what we are trying to do is to bring a cultural revolution - against the pseudo culture. This means a change in the social psychology.

Sometimes people associate culture with only the external expression like art, music and so on. But culture is more than that - it is also the inner aspect, the values. This cannot be imposed on people because it is an internal thing. So what we are trying to do is to bring a change in the thinking pattern - we are trying to change the social psychology. This cannot be done by intellectual imposition - only by evolving the spirituality that is within. Then the expressions of this evolved social psychology will also change accordingly.

In the world today there is so much conflict due to the dualistic philosophy which prevails. The aesthetic science is completely neglected. Spiritual culture says we should promote the unifying characteristic of existence - not the diversifying one. The diversifying characteristic will never remove conflict. This is because of the transitory nature of life - everything is changing. The five year old girl becomes a woman and if you see her at twenty five years you see the changes. Yet her parents and family are not sad at the loss of the five year old girl. There is something more permanent than the physical form that they have affection for - that is the soul. Now if the physical form is destroyed, then there is sadness. Mind is not touching mind anymore. But the soul is touching the soul permanently. Once this is understood, we realise that nothing gets lost. We see the unity in the diversity.

In the time of Buddha, there was one woman who was a widow and had an only child. When that child died she could not accept it. When Buddha came she went to see him. She asked him to bring the child back to life. Buddha said he would do it and she should leave the child in front of him and go and bring him a handful of mustard seeds from that family which has never experienced death. The woman went in search and when she could find no house that had not experienced death, she realised what Buddha was trying to teach her. She then became one of his best disciples. So you see the world will always change - that which lives will die, all will come and go.

In the world people are not habituated to see the world in this light - so they think that what they have will remain forever. The great superpowers think their power will remain forever - they don't realise that one day their power will disappear.

So the soul is eternal - unchanging. That is why the spiritual culture can give real freedom and real peace. But still we should not be too concerned for that liberation.

Once Ba'ba' told us that we should not worry about liberation - that He has it in His pocket and will give it to us at the appropriate time. He said we should work for the mission. He then asked us if we wanted liberation or to go with Him wherever He went and do work for Him. We said we wanted to go with Him. Then Ba'ba' was laughing and said He would test us. He then said that all of us who were sitting there had been related to each other in past lives. This is all part of real spirituality - the awareness of these things and these values.

In Tantra some of the older concepts in spiritual culture we enjoin - others we leave behind. Like the Buddhist concept of Nirvana or nothingness. We say liberation is a joining together, not just a void. Nothing is lost, everything is gained.

Another concept in spiritual culture is service and sacrifice. This is very important. What is service? Service is something we give without expectation of any return. That is why it goes together

with sacrifice. The real spirit of sacrifice is not to give physical, intellectual or spiritual wealth for service to others, but it is to surrender your ego, your limited unit self, before the supreme.

In this concept of service, we are not giving service to some finite form - rather we are serving that infinite form which has appeared in the finite form. This service is done in a state of unity - seeing the oneness of the universe, and without any expectation. So you see it is a subtle thing. Let us take the example of giving food. Normally we think that the food should be healthy food and so we serve it to others. But in the deeper sense this is not enough. There is also the question of who is giving it and what is the spirit behind it. That is, the Neo-Humanistic outlook must be there in that service. That is why we should avoid taking food from mean-minded persons - even though it may be vegetarian food.

So the inner spirit is very important in regard to service. You do service with your heart and soul. Then even if what you do is only a little thing, it becomes a joyful experience for all. In the objective, hedonistic culture, this concept of service is missing. People cannot make any sense of the idea - they think service is like a job. They feel that time spent in doing service must be paid for with a wage or a charge of some kind. They cannot understand when we say it is not like that and when we refuse to accept money for service rendered.

In service, the joy of those receiving the service is the reward. This is the spirit of service. Service encourages devotion, encourages love. Love and sacrifice go together. Because I love, I sacrifice and through sacrifice I love. So which one is first? Actually both are equal. Through sacrifice we get love and love enables us to sacrifice. Love is what we are searching for. So these two are inter-related. Without one, the other cannot exist.

Another factor in spiritual culture is the concept of knowledge. In the West many people think that spirituality is

something to do with religion - and that religion is dogma. Yet actually spirituality is against dogma and gives much importance to individual knowledge. There is the transcendental knowledge and the non-transcendental or worldly knowledge. Both are important. So science and other schools of worldly knowledge are not denied in spirituality but it is said that these things are only one form of knowledge. There is also a transcendental knowledge and you have to know that also.

So in the spiritual science, knowledge is a very important factor. And what is the definition of knowledge? It is the subjectivisation of the objectivity. Suppose you have the word kangaroo. Hearing that word the form of the kangaroo comes in your mind. You say that you know the meaning of the word kangaroo because you have the idea of it in your mind. Suppose there is another word you are not familiar with. Hearing that word, no form will come to mind and so you will say you do not know what it means - there was no subjectivisation.

This subjectivisation has different levels also. One is partial subjectivisation - when you know only the external form, the physical colour and so on. Then there is the sub-subjectivisation where the physical form and the psychic form are known. This is still not complete. When you know the soul also, then it is a total subjectivisation. In the spiritual science, we say that when there is total subjectivisation, then you get real knowledge.

So you see that intellectual knowledge is not denied in spirituality - rather it is encouraged very much - but encouraged in relation to spirituality. This intellectual knowledge is always changing - new theories in science for example, but the spiritual science does not change. You realise it gradually - but what you realise is permanent truth.

The next factor in spiritual culture is Neo-Humanism. In the world today, many people - religious and political, talk of humanism. But their concept of humanism is limited - some say human beings are social beings, or economic beings, or political

beings. So human beings have not been properly defined. Because of this there have been many distortions of humanism and many injustices committed.

In addition there are other living beings too - not only human beings. Their existence is not included in humanism. So Ba'ba' introduced Neo-Humanism and this encompasses a much wider area of life. When one attains the state of Neo-Humanism then one realises how vast the scope is. This state of oneness is due to the spiritual viewpoint, the spiritual culture. So today this spiritual culture is evolving from humanism and we are trying to change the social psychology by bringing a cultural revolution.

So we should not think that this culture is coming from India and is being imposed here. It is not like that. It is a value-oriented movement. We are promoting certain basic human values and this is being done - not intellectually, but by helping people to realise these things through their spiritual elevation. This is the real Neo-Humanistic spirit - when you realise that oneness and that joy within yourself. That is the real knowledge. That is the essence of the spiritual culture.

This Neo-Humanism is the essence and once we have that then all else becomes clear - we realise what liberation is, what service is, what sacrifice is, what unity and diversity are, we realise everything.

In this state we will evolve all the necessary systems - political, economic and social. Marxists tried to just impose their systems in the same way as the capitalists also impose. And because they are trying to impose against the social psychology they need their armies, police and intelligence in order to impose. It is only external imposition. It is artificial. Our concept is not imposition - rather it is evolution. When we change the social psychology through cultural revolution, then the Proutist socio-economic system will evolve. This is our strategy.

That is why Prout is a principle - it is not a system. That principle will evolve anywhere in the world depending on

the existing social psychology. So you might think how are all these things possible? It is possible when there is a cultural background, an awakening or a cultural revolution. That is why Ba'ba's mission is very interesting. When He was in prison, many people felt Ananda Marga was finished. While in prison, Ba'ba' used to walk sometimes from side to side of the cell and He used to recite a poem - "If the whole world passes away weeping, I shall remain awake to fulfil my mission".

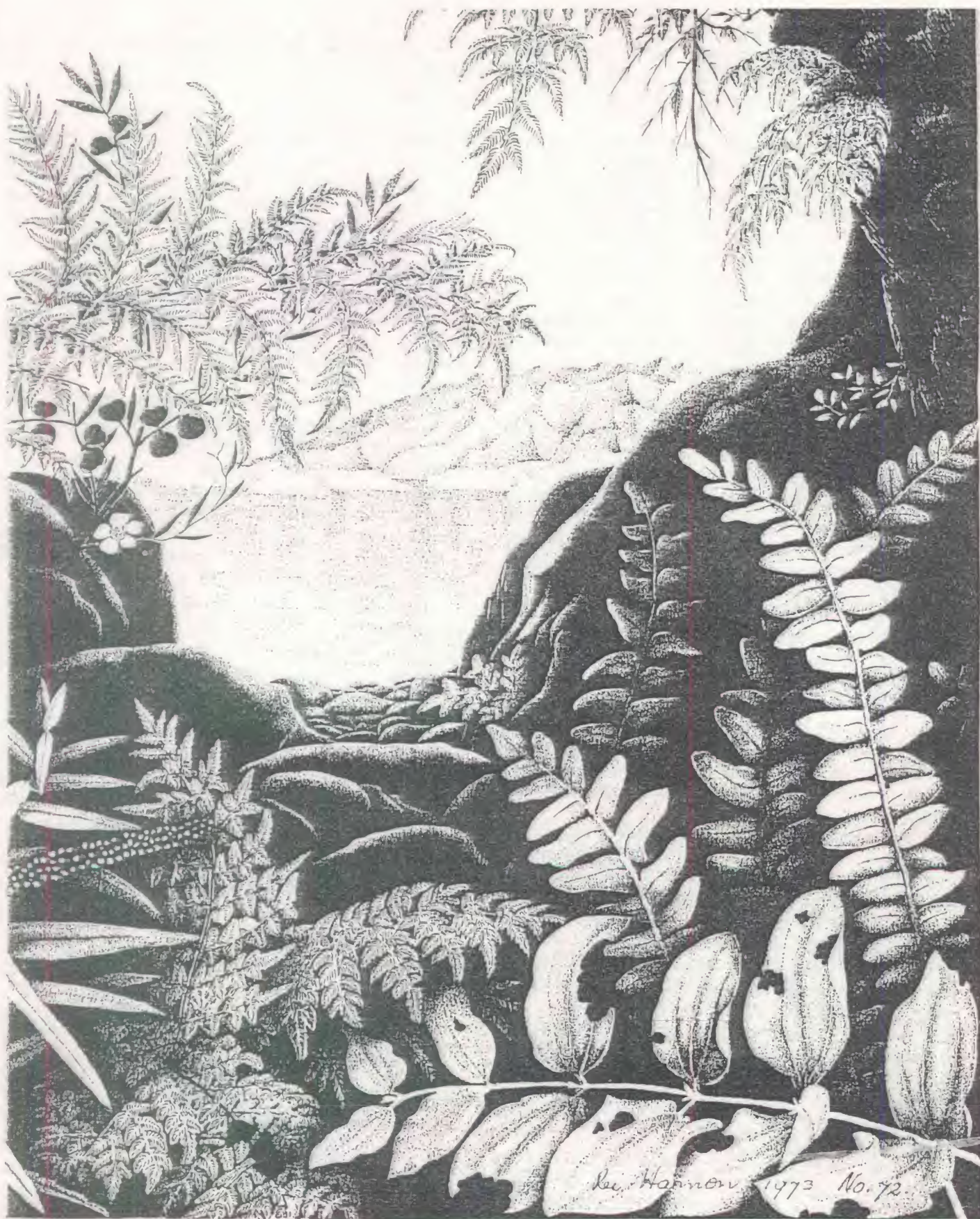
Despite all the obstacles against Him, Ba'ba' was unperturbed. So sometimes people ask when are all these political changes going to come? It is not important - they have to come. Now is the time to bring the cultural revolution, to change the social psychology. It takes time for this to happen - to spread this spiritual culture. This spirit is the most important aspect - setting up the systems based on this spirit is not so time consuming as it is to create and spread the assimilation of that spirit.

So don't worry. He is in control of everything. His plan is already in action. We must put all our energy to develop this spiritual culture, to understand it and to feel it very deeply.

We must have the attitude that "Yes, why not? I can do it!" We can change the world - this is the Tantric spirit. And why is it possible? It is not that my unit existence is doing it - rather it is the Cosmic Will. Tantra is positivity.

Edited transcript from Global Conference discourse by Ac. Krtashivananda Āvt.





Ba'ba's Flood

Only now on leaving India can I begin to reflect on an incredibly full and blissful two and a half weeks in the near proximity of Ba'ba'.

Arriving on the train from Delhi to Calcutta I began to feel, to sense that I would enjoy Ba'ba' very much. I should also have known from the rain clouds on the horizon that something special was in store for all at Tiljala.

I arrived on the Tuesday evening two days before LFT reporting was due to start so I was able to relax a little and adjust to the environment before the drama began.

I will always remember that night as very sweet - the first visit to Lake Gardens, sadhana in His darshan hall and feeling Ba'ba's vibration so strong, so intoxicating, so attractive - really He is irresistible and incomparable.

That night it began raining and by the next morning the puddles already around Tiljala from the monsoon had started to grow - then we hear the wonderful news that Ba'ba' is coming to Tiljala for reporting, saving us the daily trips to and from Lake Gardens. Also to know that He is so close is always very nice.

In hindsight I think I can see how Ba'ba' planned the whole show as by the next morning the water was waist deep and rising. More Bhukti Pradhanas, Upabhukti Pramukhas and LFTs arrived drenched to the skin. Still, though I didn't feel like I was in a real life flood. I felt like I was watching it on TV except that it was an all day and night show just outside the Suva window for me to see.

The rain and dwindling food supplies brought us together to queue and fight for beaten rice, molasses and Pavitra's dried pears. I often think that adverse physical conditions, for example, Calcutta even in the best of weather, are a good test of one's character as I quickly see how comfy western living creates a certain affectation of "togetherness". I feel we were lucky in that we only suffered from minor shortages of food and had to spend a few extra days crammed together in the

same space. How would we cope if this was our way of life? Would we still be preaching spirituality and PROUT? I feel that these adverse conditions accelerate our evolution so we polarise either way rapidly - i.e. we follow our first reaction, freak out and catch the first train home, or, we weather the storm and shed our attachments. But, BABA NAM KEVALAM, I felt taken to the limit in Tiljala!

Anyhow on with the story.

To see Ba'ba' on field walk meant wading through water to His house and back again. We counted the number of steps below water on the ground floor and watched the nearby village slowly submerge.

Then - reporting! "Take dry clothes with you - change there - then change back (into your wet clothes) and swim/wade back" Each time our beloved Ba'ba' asked hourly for reports on the flood and the relief work which had now begun in Tiljala by AMURT and AMURTEL.

We were taught a special Prabhata Samgiita relief song to sing to Ba'ba'. Only later did we find out we were singing the song for drought not flood! No wonder it kept raining. Anyhow through it all Ba'ba' remained charming, captivating and as irresistible as ever.

On the Friday Ba'ba' decided to return to Lake Gardens so we were treated to the delightful sight of Ba'ba' sitting regally in a simple boat being gently guided out to the main road (which was still above water) with a collection of orange blobs swimming beside Him.

On Saturday we had to all evacuate to hotels so reporting and PC could go on.. More swimming for those able and a fun minibus ride through washed out Kalikata singing BABA NAM KEVALAM to all and sundry. It felt great to openly identify as a Margii in Kalikata even from within the safety of the group in the bus.

On arrival to Lake Gardens the wait for PC began for LFT brothers. I was fortunate to be swept to second in line

that morning and received Ba'ba's Personal Contact at 11.30 that morning by His Grace.

All the love and affection I was seeking to feel from Ba'ba', He gave. He affirmed me and helped me release the bondage of past and future. Ba'ba' knows all and forgives all. He cannot help it being our loving Parama Pita. If we can let our fear and anxiety go then only the present remains - try and fill it up with Ba'ba'.

So now I could relax as reporting was also over for LFTs. Darshan the next day was an incredibly intense struggle to keep my santosa. Sitting, sitting and more sitting. Ba'ba' was in an incredible mood (or moods) - singing, dictating, making funny noises and being just incredible !

Darshan drained my last remaining energy. Ekadashi the next day say me in bed all day and night with fever and aching body. Slowly I recovered over the next few days and could enjoy Ba'ba's coming and goings, the sentience of Lake

Gardens and the lovely satsaunga of all the brothers and sisters.

Tiljala was going to be underwater for at least two more weeks and I decided to leave. My desire to stay in Ba'ba's close orbit was growing more intense every day but my restlessness to get going was also being intensified by living in Kalikata. So reluctantly I prepared myself to pass on my garland to Ba'ba'. He said to a group of us (but I felt it was directed to me) - "You only stayed a short time - next time you will have to stay longer."

He wanted me to stay, after all. Crying internally I left.

Now, so far from Ba'ba' physically, I already long to return to Him. He is fast becoming my only desire, my only reason to be. Only Ba'ba' can fill my self, breach my separateness.

Subhasa
Copenhagen
23/10/86



Pole Shift, Evolution and Human Culture.

Far from being a freak "one-off" occurrence, pole shift has been a regular part of the earth's history and an integral component of biological and human evolution.

In May of this year (1986) H. Sarkar, the founder of Ananda Marga, chose to give his bi-monthly darshan on the rather unusual subject of pole shift - that is, the rotational poles of the earth shifting their respective positions. His talk raised a host of questions for which science has difficulty finding answers. In fact the whole topic has, up to now, mostly been the preserve of psychics, doomsdayers and unfortunately a fair number of cranks. Nevertheless a few scientists have given pole shift serious consideration and it is clear from Sarkar's talk that the phenomenon certainly deserves serious study. In characteristic fashion he hints at avenues worthy of investigation. This article takes up some of the clues in Sarkar's talk from a scientific standpoint. A host of prophecies have been ignored and some of the science would be relegated by academics to the fringes. But pole shift is a new study and necessarily takes us to the fringes of science. We must begin with some background information.

The Structure of the Earth

The inner structure of the earth is little understood and what little is known is inferred indirectly from sonar and 'depth-sounding' experiments. The earth is not solid - rather it consists of a thin rigid crust floating on top of a series of concentric layers of semi-molten lava collectively known as the mantle. The core of the earth is believed to consist of a liquid outer portion and an inner solid metallic portion of iron and nickel. Certainly the core must be very dense otherwise it would be impossible to account for the mass of the earth. The crust varies in density and thickness and consequently it sinks deep into the mantle in some places and rises high in others. The crust is broken up into a number of floating tectonic plates which are in slow but constant motion due to convection currents in the underlying mantle. This gives rise to the phenomenon of continental drift.

Sarkar describes the "inner body of the earth" as being "still in liquid form" while "in the more interior portion the luminous and gaseous factors are being slowly transformed into liquid".¹ The outer surface is solid. Presumably the liquid portion Sarkar refers to is the mantle while the luminous and gaseous parts must be the core. Since scientists do not really know anything about the core except that it must be very dense and since we have little understanding about aerial and luminous factors it is difficult to say more.

An increasing amount of research based not only on geological data but also on archaeology, mineralogy and even ornithology, reveals that the earth's physical structure in some way conforms to a geometric grid. A Russian scientific paper entitled "Is the earth a large crystal?", notes that if a

dodecahedron is overlaid with an icosahedron (a typical crystalline pattern) and positioned properly on the globe, then the lines traced out by the grid correspond to zones of volcanic activity and the boundaries of continental plates. Weather patterns, mineral deposits and even ancient human constructions appear to conform to the grid. Nicolai Tesla, who pioneered electro-magnetic science at the beginning of the century apparently believed that this grid embraced the earth and was an energy field of some kind that could be tapped electro-magnetically. The significance of this grid will become apparent later.

The Origin of the Earth

For a long time it was believed that the earth and other planets originated as hot gaseous fire balls thrown out by the sun into circular orbits. In the case of the earth, it cooled gradually with the lighter elements rising to the surface to become our atmosphere and the heavier elements settling deeper down to form rocks. This picture is no longer accepted by geologists. "We now know for sure that the Earth accumulated from solids" that is from the aggregation of asteroids, comets, meteorites and other space debris that became bound in mutual gravitational attraction. "Partial melting caused a relatively thin crust of lighter rocks to form, segregated from the largely solid mantle..."² Evidence for this view comes surprisingly from the distribution of gas and oil under the crust. The element carbon so necessary for life on earth is supposed to have come to earth as a carbonaceous meteorite.

Atmospheric physicists at the University of Iowa, believe they have data which show that the earth's outer atmosphere is continually bombarded (ie about 28,000 times a day) by meteorites of pure ice water some 30 feet in diameter. These of course evaporate before they get into the lower atmosphere. If this rate of bombardment has been steady since the earth began, it would be just enough to account for all of the earth's present water. The possibility that the earth's water supply originally came from outer space rather than from within the mantle helps to solve some of the problems associated with the origins of life on earth.³ To sum up; the earth is no longer thought of as a closed system. Matter, especially matter necessary for the construction of life, has been entering and leaving earth since the very beginning. The last several thousand or so years of quiet are the exception rather than the rule.

Sarkar's description of the origin of the earth seems to fit more closely the older idea but does not contradict the more recent notions. "The earth in its infancy was in a stage that can be termed neither 'luminous' nor 'liquid'. Gradually it was

converted into a liquid body and slowly the outer surface was turned into solid."⁴

The Earth's Rotation

Everyone knows that the earth rotates once in a little under 24 hours. But it is more complicated than that! To begin with the earth is not a perfect sphere. If it were, the earth would wobble uncontrollably. The equatorial diameter exceeds the polar diameter by about 26 miles which still makes the earth more perfectly spherical than a billiard ball but unspherical enough to endow it with a stable spin. However if the north and south poles accumulate too much ice and snow then some people believe this is capable of destabilising the earth's spin.

Secondly the earth's spin is slowing down causing day length to increase by 2 seconds in a 100,000 years. Not a significant problem! More significant however is the fact that the rotational poles drift in a complex fashion. Mathematical analysis of the movement reveals three components; a circular counterclockwise wobble of about 10m radius over a 14 month period; another circular wobble with a 12 month period; and a linear movement. When these motions reinforce one another the rotational poles can shift as much as 6 inches in a day. The cause of these motions is not known. Some say they originate from inside the earth; some say the cause is astronomical.

The linear motion is of particular interest. The north pole is supposed to be migrating towards the western hemisphere at approximately 10cm per year. At least this has been the case since measurements began this century. Sarkar's comment therefore that "as a result of change in position of the poles, some people say that in the eastern hemisphere, the north pole is moving from north to south and in the western hemisphere, the south pole moves from south to north...." would not agree with previous scientific observation. However a recent scientific paper by Acharya Ratnesh Brc (personal communication) analyses movement of the north pole for the 31 months from January 1984 through July 1986. He shows convincingly that there has been a recent change in the direction of polar movement. His calculation of current linear polar velocity is 0.22 millarcsec per year in an easterly direction (about 6mm per year). This is a very small velocity but Ratnesh notes that in order to slow, stop and turn polar movement in an easterly direction an accelerating force is necessary. We can therefore expect easterly polar movement to get faster. He also estimates that the transition from westerly to easterly movement occurred in May 1986.

The Earth's Magnetic Field

The earth has a magnetic field but it is not as simple as that! No one knows how the field is generated. One theory says that the earth's core consists of plasma - a state of matter so hot and compressed that the atoms become stripped of their electrons. These electrons are then free to circulate in the mantle due to convection currents and the rotating earth, like a dynamo, produces the magnetic field. Long term measurements reveal that the magnetic field has been decreasing in strength for thousands of years. It has decreased by half in the last 2500 years and at its present rate of decline it is expected to reach zero by the year 2030.

The magnetic poles must be carefully distinguished from the rotational poles (they are presently separated by an 11° angle) but it seems certain that they are in some way connected. The magnetic poles appear to wander considerably about the globe but even more dramatic the north and south magnetic poles have switched their polarity at least 170 times in the past 80million years. When rocks solidify as they emerge out of the semi-molten mantle (part of the process of continental drift) they become magnetised according to the magnetic field prevailing at the time. They do not lose their magnetism and therefore become a permanent record of magnetic field conditions at the moment of solidification. By measuring rock magnetism scientist can learn the history of the earth's magnetic field and in particular of pole reversals.

There is no reason according to our current knowledge why a simple magnetic pole reversal should create any great problems for planet earth. There would of course be some disruption of magneto-navigation systems and the earth's surface would no longer be protected from bombardment by cosmic radiation. When magnetic pole reversals were first discovered, biologists proposed them as a significant evolutionary mechanism; the increased radiation causes increased mutation and fresh bursts of evolutionary experimentation. But recent multi-disciplinary research indicates that magnetic pole reversals have in the past been accompanied by major upheavals on a global scale, including increased volcanic activity, changing weather patterns of a severity to precipitate or end ice ages and massive plant and animal extinctions. Furthermore these changes have taken place extraordinarily quickly, far more so than can be accounted for by slow drifts in the sun's temperature.

According to British scientist, Peter Warlow, in a paper published in the Journal of Physics⁵ and reviewed in New Scientist⁶, the most plausible explanation for the catastrophic effect of magnetic pole reversals is that the magnetic poles do NOT in fact shift but rather the rotational poles switch places. That is, to an observer outside the solar system, the earth's magnetic field remains stationary but the globe would appear to turn upside down. Another British scientist in a 1955 article arrives at the same conclusion. "...there seems no doubt that the earth's field is tied up in some way with the rotation of the planet. And this leads to the remarkable finding about the earth's rotation itself."....The unavoidable conclusion is that "the earth's axis of rotation has changed also. In other words, the planet has rolled about, changing the location of its geographical poles."⁷ The truth or not of pole shift is still hotly debated by geologists. The present state of the debate is perhaps best summed up as follows; "Although today the concept of continental drift ...predominates, the idea of gross changes in the spin axis, relative to the earth's crust, is far from dead."⁸

Pole Shift

Before investigating mechanisms of pole shift, we must clarify several points. First we should distinguish pole drift from pole switching. Pole drift as we have already noted is occurring all the time if at a very slow rate. But there is good evidence that there have been occasions when pole drift has been comparatively rapid. For instance John White, the author

of "Pole Shift" quotes the work of Charles Hapgood who estimates that between the years 80,000BP (Before Present) and 75,000BP the north pole shifted from Yukon (Alaska) to the Greenland Sea. There it remained until 55,000BP when it shifted to Hudson Bay. Finally between 17,000 and 12,000BP it shifted to its current position. The pattern is of long periods of stability interrupted by comparatively rapid shifting. As we shall see later, pole drifting has been an extremely important factor in shaping human evolution.

Pole switching is far more dramatic than pole drift in that it literally means the whole earth tips over. If pole switch were to happen tomorrow Antarctica would be on top of the world - and Australia would no longer be 'down under'! The title of P.R.Sarkar's May 1986 talk was "The poles shift their respective positions". The use of the phrase "respective positions" is significant in that it seems to imply that Sarkar is talking about pole switch rather than pole drift.

There are two ways in which pole shift could occur; the axis of rotation itself turns through an angle (180° in case of pole switch) or the axis of rotation remains stationary but the earth slides around. Both these scenarios have been proposed. In either case we may be sure that the axis of rotation must ultimately finish up approximately at right angles to the ecliptic (plane of the earth's orbit about the sun) otherwise large parts of the earth's surface would be in permanent darkness and the opposite side in permanent daylight.

Finally we should note that there are two opinions as to how much of the earth is involved in a pole shift. Some say that the entire earth is involved while others believe that only the crust of the earth is displaced. To understand this mechanism we may picture the earth as two concentric spheres ie the crust (lithosphere) and the mantle/core. The boundary between the crust and the mantle is said under some conditions to become very fluid (more fluid than the mantle) such that the crust is able to slide around while the mantle maintains a steady position. This process known as 'crustal displacement' may explain why the magnetic poles (arising in the mantle) remain steady while the rotational poles switch their respective positions. The value of the crustal displacement hypothesis is that it takes less rotational energy to shift the crust as opposed to the whole planet. On the other hand there is no evidence as yet for the fluid boundary layer which should exist about 200 kilometers below the surface.

Mechanisms of Pole shift

We now come to the all important question of mechanism. How do the rotational poles shift their positions? John White in "Pole Shift" summarises all the trigger mechanisms and contributing factors so far proposed. He lists seven mechanisms that originate outside the earth, five mechanisms that originate on or within the earth and seven mechanisms that result from human activity whether physical or psychic activity. Of the natural mechanisms (as opposed to human) we shall summarise two here that White considers to be plausible, bearing in mind that both of them or a combination of mechanisms may be responsible.

The first involves a phenomenon known as Magneto-hydro-dynamic energy. This may be understood from a simple

experiment. Imagine a small beaker filled with mercury in the bottom of which is a mechanical stirrer. Floating on top of the mercury is a piece of cardboard. We might expect that due to the rotation of the stirrer, the floating piece of cardboard also rotates. But no - mercury has the capacity to absorb the rotational energy of the stirrer so that the surface remains stationary and the cardboard does not move. However if a coil of wire is wrapped around the beaker and a current passed such that the mercury is traversed by a magnetic field, then the cardboard begins to rotate. The magnetic field has changed the molecular structure of mercury in such a way as to make it more solid or to reduce its slipperiness. This particular phenomenon is called magneto-hydrodynamic energy.

We may picture the earth as a cardboard crust floating on a semi-liquid mercurial mantle. If the earth is one giant crystal as described earlier then its crystalline structure may be held in shape by the earth's magnetic field. That is the earth's magnetic field endows the mantle with a certain solidity due to magneto-hydrodynamic energy. Should the magnetic field strength drop below a certain critical level, the mantle or some critical layer of the mantle may become liquid giving rise to crustal slippage. If for example there is a build up of ice at the poles coinciding with a drop in the magnetic field, this combination of circumstances would induce crustal slippage. Another version of this hypothesis suggests that as our solar system rotates around the galaxy, it occasionally passes through 'null' zones ie zones which neutralise the earth's magnetic field. This however is even more speculative.

The second proposed mechanism for pole shift involves planetary interaction ie close encounters between earth and some other planet, comet or what ever. The champion of this idea is the Russian scientist Velikovsky. According to Velikovsky the earth has previously had close encounters with both Venus and Mars. Summarised briefly, Velikovsky argues that at some time more than 4000 years ago Jupiter underwent an internal convulsion and spat out a giant size chunk of itself which was later to become the planet Venus. For some time Venus wandered around the solar system as a comet but 3500 years ago (note the significance of this date) it had a near collision with earth. Velikovsky assembles a wide range of evidence including tribal legends from all over the world. Greek, biblical, Mexican, Chinese and Hindu records all attest to a major upheaval at this time. All agree that the sky showered fire and lightening bolts and that at one point the sun did not set for three days while on the other side of the world there was three days of darkness. This was the moment of pole shift when the earth literally turned upside down. About five hundred years later (ie 3000BP) the earth was involved in several more planetary encounters this time with Mars. Because Mars is only one eighth the mass of Venus, these encounters were not accompanied by so much destruction. Mars returned several times the last being in 687BC. As a result Mars replaced Venus as the feared planet of war and destruction.

There is no space here to assemble the mass of Velikovsky's impressive evidence. But of particular significance is his belief that the interaction between the planets was more electro-magnetic than gravitational. In fact some kind of electro-magnetic coupling between the planets took place as they drew

close which caused the earth to tilt on its axis just as one magnet can cause another to shift when brought close. Velikovsky and Peter Warlow believe that bolts of static electricity flashed between the planets so causing the rain of fire from the heavens. In the last encounter with Mars 687BC, the Assyrian king was unfortunate enough to be marching against the king of Judah planning to capture Jerusalem. On the evening of the first night of Passover, Mars unleashed "a blast from heaven" that, according to the Book of Kings and chronicles, left 185,000 soldiers of the invading army dead. Peter Warlow estimates that given a combination of gravitational and electro-magnetic coupling, a planet similar in size to earth passing within 66,000 kilometers at a 45° angle would be sufficient to flip the earth 180°.

Orthodox science admits that the earth in its 4.5 billion year history has had many encounters with cosmic bodies. About 4 billion years ago the entire solar system was bombarded by a cloud of meteorites. There is very good evidence that a huge meteorite hit earth about 65 million years ago throwing up an enveloping cloud of dust that cast the planet into long lasting darkness and winter. The event is thought to have contributed to the extinction of the dinosaurs. Chinese scientists believe a similar collision happened 165 million years ago. But Velikovsky's claims were far more controversial in that he claimed planetary interactions had shaped the course of human history. Velikovsky was subject to intense persecution and ridicule by the scientific establishment. Only now after his death are some scientists such as Peter Warlow re-examining the evidence.

On the two possible mechanisms of pole shift, one endogenous to earth the other involving an outside agency such as planetary interaction, does P.R. Sarkar's talk have any contribution to make? Taken at face value Sarkar's talk implies that a shift in the poles is the first cause of planetary upheaval and everything else follows. His comment that the poles "have already started their function of shifting their respective positions" is particularly significant. It implies that pole shift has a necessary and causal role in planetary evolution. So on the face of it Sarkar does not offer a cause for pole shift - he begins with it. But as with much of Sarkar's scientific writing, we cannot take it at face value. Rather we should look for clues that imply intent. Looked at this way Sarkar's talk implies both planetary interaction and electro-magnetic coupling are closely linked with pole shift.

Sarkar says that as a result of pole shift, "satellites moved in and out of this earth when its outer crust, that is its lithospheric body was not so solid as it is now. And some reserve the opinion that as a result of this coming in and out of the earth's lithospheric body, the Pacific ocean was created. As per old astronomy and also astrology, the planet Mars also came out of this earth, but it did not move around the earth as its satellite. ... So in physical sphere such a change took place in the past and will take place in the future." And a little further on he says, "So as a result of this change, this change in polar positions, seasonal order also changed and its relationship with Mars varied so many times." Here it appears that Sarkar supports Velikovsky's contention that Mars and earth have interacted many times. But the causal

connection remains unclear.

Later in his talk, Sarkar involves electromagnetism in a way which is unknown to modern science. "As a result of this change (pole shift), the magnetic structure of this earth, and as a result of which other planets and satellites of the solar system, will undergo certain remarkable metamorphosis.....As a result of this type of change in electromagnetic vibrations, human thought waves will certainly be affected." Space probes sent out through the solar system have not detected any significant interplanetary electromagnetism. Some planets have stronger magnetic fields than others but not enough to account for any interaction between them. Sarkar is obviously talking about some unknown phenomena and he implies later that our knowledge of planetary interactions suffers due to our poor knowledge of electromagnetism.

The whole mystery of a pole shift mechanism remains tantalizingly unsolved.

Climate and the ice-ages

Sarkar notes that as a result of pole shift, day length, year length and seasonal order are all changed. Such changes have taken place in the past and will take place again. It is difficult to imagine how these could change without the intervention of an outside agency. For example the law of conservation of rotational momentum would require any change in the earth's rotation to be absorbed by some other rotating body. Similarly a change in year length can be accounted for only by a shifting of the earth's orbit closer to or further from the sun (or what seems even more unlikely a change in the Gravitational Constant). Changes in the seasonal order would require the earth's rotational axis to tilt more or less to the ecliptic. The fact that Sarkar mentions both seasonal change and the earth's relationship to Mars in the same sentence is surely an indication of an interplanetary mechanism.

If there were to be a sudden change in the earth's tilt or rotational momentum this would place tremendous stresses on the underlying mantle and the tectonic plates. We do not need to invoke unknown mechanisms to understand that earthquakes and volcanic activity of great violence would accompany such changes. Widespread volcanic activity would cover the earth in ash clouds and significantly lower its temperature. This brings us to the problem of the ice-ages.

The problem is that there are so many possible explanations for the recurrence of ice ages in the past that we still don't know why they actually occurred. In the past 1 billion years there have been four major ice epochs each about 250 million years apart. Interspersed have been numerous lesser ice ages three of which (400,000BP, 200,000BP and 50,000BP) significantly influenced human evolution. The spacing of the major ice epochs by 250 million years is very significant for their timing coincides with the time it takes our solar system to pass from one spiral arm of the galaxy to the next. Here is another clue that astronomical factors affect climate on earth. But the lesser ice ages are controversial. Everything has been proposed from the earth moving further from or closer to the sun to alteration in the greenhouse effect. All the evidence points to the last 750,000 years as having been more glacial than not. Inter-glacial periods such as the one we are living in

now have been relatively short; some ten to fifteen thousand years. It is significant that Sarkar says "the pre-age and post-age (of the next expected ice age) will have a long gap between them."

Surprisingly, there is some doubt whether the earth actually got colder in some of the so-called ice ages or whether there was simply a shift in the poles, causing a shift in the polar ice caps. During the last ice age for instance (50,000BP to about 10,000BP), the ice was distributed in a way inconsistent with the present polar position. Chicago was buried one mile under ice but Siberia and northern Greenland remained uncovered. The Arctic region paradoxically supported a rich vegetation and fauna.⁹ This can best be explained if the north pole was at that time situated in Hudson Bay¹⁰ rather than its current position. In fact Hapgood (whom we have already mentioned) believes that the last ice age was precipitated by a pole shift from Greenland Sea to Hudson Bay about 50,000 years ago and was terminated by another pole shift from Hudson Bay to its current position about 13,000 years ago. What further adds to evidence of a pole shift is a marked change in global seasonal patterns at the same time. There was little seasonal distinction prior to 13,000 years ago compared to the subsequent period. This can only be explained by a tilt in the rotational axis.

Imagine what would happen if the north polar position was to drift rapidly towards a new position in England (not inconceivable given past performance) or if the poles were to invert but not exactly 180°. London would be crushed under kilometers of encroaching ice, snow and glacier. If the shift happened quickly, England would be buried within months but the ice cap at the old north pole would take many years to melt. Thus temporarily there would be extensive ice cover until a new equilibrium was reached. In this scenario New Zealand would also be buried in an icy grave and Australia would become much cooler.

Whatever the cause, there is no doubt that the earth's climate has changed dramatically many times in the past with consequent dramatic effects on the environmental and ecological order of the planet. As Sarkar notes, "Plants of the tertiary age could not be found in the quaternary age" and so on. Evolutionary scientists have long appreciated that sudden and dramatic changes in climate have been responsible for major shifts in evolutionary development. Ecosystems are remarkably stable and are able to adapt to gradual changes in climate over long periods of time. It takes a major climatic change to shock an ecosystem into death. "Such systems otherwise appear to be very stable. Extinctions disrupt ecosystems and reset the evolutionary clock; significant amounts of evolutionary change are positively correlated with episodes of ecological recovery following extinction. ...Large-scale, macroevolutionary change is heavily dependant upon prior extinction..."¹¹ The transition period between eras is remarkably short by evolutionary standards. Species that have lasted millions of years can disappear in 5000 years to be replaced by an entirely new fauna and flora. Here is evidence that pole shift is a rapid phenomenon since the adjustment alone after such a catastrophe would take thousands of years.

The transition periods 50,000 years ago and 12,000 years ago were both marked by the extinction of large numbers

of mammal species. The latter transition (late Pleistocene) brought an end to some of the largest mammals ever to have existed, the mammoth being one of the better known. In fact the discovery of several 'snap-frozen' mammoth carcasses in Siberia suggests that the change in climate must have been extremely rapid, consistent once again with a quick shift in polar position.

Extinctions of giant mammals also occurred in South America and Australia (the giant wombat and the giant kangaroo). Africa appears to have been the only exempt continent, hence the survival there today of the only large mammals on earth; the elephant, giraffe, rhinoceros, etc. Is it not significant that equatorial Africa would have been the least affected by a switch in polar positions?

Evidence suggests that the change in seasonal conditions alone 12,000 years ago without gross temperature changes would have been sufficient to devastate plant life especially in higher latitudes. Animal extinctions followed as a consequence of destruction of their food supplies and habitats. We are talking here about extinctions far more widespread and profound than anything done by humans in the last two thousand years.

Human evolution and cultural development

Darwin believed that evolutionary development was very slow and gradual. Today we know that evolution is better understood as long periods of ecological equilibrium punctuated by brief periods of extraordinary extinction and speciation. The long lived dinosaurs disappeared in comparatively short time to be replaced by the mammals. There is no reason to believe that human evolution has not also been subject to the same stresses. Peter Warlow remarks, "Kopper has demonstrated that in the evolution of humans, each of the key subspecies introductions or cultural boundary horizons seems to correspond with an important magnetic reversal or excursion. The Gothenburg event appears to mark the end of the Neanderthals."¹² The 'Gothenburg event' is the name that scientists have given to a magnetic pole reversal that occurred about 12,000 years ago. It coincides exactly with the proposed pole shift that we arrived at from other evidence.

From the same date, archaeologists also observe a big increase in the numbers of *Homo sapiens* which they attribute to much improved farming techniques. It may well be that changed climate forced pre-historic humans to develop their science of animal and plant culture. Upon this depended the further development of civilisation and the birth of the historic era.¹³

The Aryan migrations from north and central Asia southwards into Iran and India date from about 12,000 years ago or somewhat before. The Aryan migrations were a very important event in human history for they shaped much of human culture and civilisation for both better and worse for thousands of years to come even to the present day. According to Sarkar they were driven south by poor climate and lack of food. "Snowstorms would take a toll of both people and animals. There had been a chronic dearth of animal food. Almost the whole of the time of the year used to be spent in collecting food."¹⁴ A problem arises in this explanation of the Aryan migrations; what induced a southward migration at the

end of an ice-age when presumably conditions in north Asia were improving? The problem is resolved however if we accept that there was a pole shift about this time or a pole reversal but not exactly of 180°. Not only did this shift bring the north polar cap closer to northern Asia but it also resulted in marked seasonal fluctuations in temperature accentuated by the large Asian land mass. The Aryans were forced to migrate south despite the fact that in many parts of the world climate was improving.

The publication in 1531 of an ancient map of the Antarctic showing clearly defined land mass with rivers and mountains has confounded experts since it could only have been drawn if the Antarctic was free of ice. Fossil trees and animals found in the Antarctic prove that the continent once supported abundant life. We can well imagine the destruction as a human civilisation trapped on the island continent came to an immediate and icy end perhaps 12,000 years ago - perhaps more recently.

Anyone who has read Velikovsky's work will appreciate the great cultural effect that global cataclysms have had on shaping human consciousness, especially the event 3500 years ago. Sarkar makes it clear that if the coming pole shift has any 'function' in human terms then it is to wrought changes in human consciousness yet again. "Humanity will become more meditative and will accept Parama Purusa, the Cosmic Cognitive Faculty as its object of ideation in a better way and in a more scientific style." From another point of view we can speculate that only a natural catastrophe of global proportions will force humans to abandon the suicidal path of nuclear destruction along which they are now rushing.

Towards a new science of electro-magnetism

Sarkar implies that electro-magnetic phenomena have an important role in pole shift and its ensuing effects. He implies that there are electro-magnetic interactions between the planets even at a distance. Note, Velikowsky only invokes electro-magnetic interaction over a short distance ie some 60,000 kilometers. Contemporary science knows no means by which such long distance interactions could take place. It is tempting to speculate how electro-magnetic science might progress especially since Sarkar comments that our backwardness in this field is hampering both science and the humanities.

The approach used here is to build on the correspondence between modern western physics and eastern cosmology as outlined in "Eternal Dance of Macrocosm" by this author. The physical universe according to eastern cosmology consists of five fundamental factors or elements, etherial, aerial, luminous, liquid and solid factors. Due to compression of etherial factor, aerial is formed and so on in sequence to solid factor. At each step there is an increase in chemical attraction by which we can understand that each compression involves the generation of a new force field between particles. See Figure 1a. In "Eternal Dance of Macrocosm" electromagnetism is equated in some way with Luminous factor and in order to understand electromagnetism better we must investigate Luminous factor. In making the correspondence between the five fundamental factors and modern physics we arrive at the schema in Figure 1b. Compression of galactic energy fields gives rise to Stellar energy fields and

compression of these gives rise to atomic electron clouds or fields. The compression of luminous factor gives rise to electro-magnetism. From the perspective of particle physics, electro-magnetism is the force field that develops between negative and positive charges. The action of the Cosmic Operator on Luminous factor somehow separates out negative and positive particles, ie electrons and the anti-matter positrons. The positrons are removed by becoming protons (solid factor).

According to this understanding, Luminous factor is a kind of 'charge-space' where positive and negative charges exist in potential form but are not yet separated. Theoretical physicists have proposed the existence of a photino particle that would be the particle equivalent of luminous factor but they have not yet discovered one, let alone associated it with energy fields on the scale of our solar system.

Electron fields bind atoms into molecules and macro-molecules. Dark matter fields bind galaxies into clusters and super clusters. In order to preserve the symmetries of nature, we would expect to find a matter field associated with stars and star clusters. We would expect our solar system to move to the tune of some force other than gravity.

It will probably be apparant to those who have studied homeopathy, that there is a strong similarity between Luminous factor as explained and Radionic fields. Both are parent fields that give rise to electro-magnetic fields. And here is a mechanism by which we can understand planetary electro-magnetic vibrations influencing human thought waves. If radionic fields of humans and stellar energy fields are different harmonics of the same energy type then it is reasonable to propose a direct link between them.

We now have three avenues of investigation for the further development of electro-magnetic science; first, the more detailed study of our solar system to detect interactions other than gravitational; second, a search for the photino, the particle equivalent of the stellar energy field; three, a study of radionics with a view to determining a link with modern particle physics. In addition a search for a hypothetical particle called the axion might turn out to be the force field particle responsible for galactic interactions. This may have implications for our solar system as it rotates about the galactic centre.

Prophecy

Nostradamus and several other psychics imply that a 'dark-star' will enter and disrupt our solar system. According to the Paul Solomon Source, Mars will pass close to earth causing crustal slippage three times in short succession. It is apparant that the prophets are in no better agreement than the scientists except for one thing; they all agree that the pole shift will be rapid (within the space of one or two days) and that it will be catastrophic. They also agree that the event will take place in the late 20th early 21st century. So we will not have to wait long to find the truth of it all.

Bhaktaviirya



Is to do Sadhana in the forest with only you and Ba'ba'
Is to do Sadhana at 100 km/hr - sitting in the back of the blue van

Is to do 6 days Akhanda Kiirtan
Is to do 6 minutes of Avarta Kiirtan - at two in the morning

Is to listen to and sing Prabhat Samgiita
Is to go to rock and punk music festivals - for fundraising purposes only !
naturally

Is to be given 100 Kroner by a sweet old man while standing in the street in
the rain
Is to listen to the sweet sound of rapidly closing doors and the words
Na Tack (No Thanks) - with a smile of course

Is to do half an hour asanas inside BTC (Brothers Training Centre)
Is to do five minutes asanas inside a tent - at Zero degrees C

Is to pack cookies on the grass, under the sun by a lake
Is to pack cookies at 100 km/hr - How ? Where else but in the back of
the blue van

Is to eat such things as tropical fruits, yoghurt, cheese, cream, ice cream,
butter, cake, etc., etc.
Is to eat only rice or spaghetti - but not very often

Is to travel all over Sweden in our Big Blue Mercedes Benz Van
Is to hitch hike for three days to travel 600 km - in the rain

Is to take bath with hot and cold running water at BTC
Is to take bath outside at the Camping - because the Camping is closed and
its cold

Is to do pracar when visitors come to BTC
Is to do pracar to police waiting outside the house where you are cookie
selling

Is to eat at great speed at BTC - you have only half an hour
Is to eat at 100 km/hr - it's not possible ! It is if you are sitting in the
back of the big blue van !

Is to listen with delight to Dhruvanandaji Dada give Dharma Shastra
Is to listen carefully to Dhruvanandaji Dada scold and correct you - because
you need it

Is to become a devotee of Ba'ba'
Is to become a worker for His Mission.

Anuvikash Brc.
(formerly Atideva)

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c/- Anandapalli.
- Training Centre
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Clearlight store in Adelaide.



Clearlight Cafe in Adelaide.



Clinic in Ghana nears completion.



AMURT headquarters in Burkina Faso.